THE

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American Missionary Association.

ANNUAL MEETING.

The NEXT ANNUAL MEETING of the American Missionary Association will be held in Northampton, Mass., in the Edwards Church, commencing at three o'clock Tuesday afternoon, October 21st. Rev. Frank W. Gunsaulus, D.D., of Chicago, Ill., will preach the sermon. On the last page of the cover will be found directions as to membership and other items of interest. Fuller details regarding the reception of delegates and their entertainment, together with rates at hotels and railroad reductions, will be given in the religious press. A meeting of unusual interest is expected, and we hope our friends will be present in full attendance.

For notice of Woman's Meeting, see page 318.

THE holding of our Annual Meeting in Northampton will call up some very remarkable associations. Northampton was the home of Jonathan Edwards, who was not only the eloquent preacher and profound theologian, but the missionary to the neighboring Stockbridge Indians. It was also the home of his son-in-law, David Brainerd, who was the typical self-denying martyr-missionary to the Indians in New Jersey. It was the home of the Tappan family, two of whose sons, Arthur and Lewis, were among the early founders and most valued friends of this Association. In June, 1848, the Tappan family held a joyous family reunion in Northampton, continuing for a week.

FREDERICK DOUGLASS is hopeful. In a recent address he says: "A great change has taken place among the colored race—vast and wonderful has it been. It seems as if we had realized the vision of St. John when he

saw a new heaven and a new earth. But the change has come at last. The time has come when we can look our fellow-citizens in the face and share in the glory of the country."

No man has a better right to say this than he, for his life has touched the degraded condition of the slave and the exalted position of an Embassador of this great Republic. He adds: "Some talk of exterminating our race, and others say we will soon die out, but I tell you both are impossible. If slavery could not kill us, liberty won't." Liberty ought to do more than save them alive. It ought to educate, elevate and Christianize them.

THE *Independent* quotes from Dr. Mayo's address before the American Social Science Association on "The Third Estate," in which the Doctor, refers to the strange population of the great Southern mountain world—nearly two millions at present—as a body of people that sends forth a louder cry for the missionary of modern civilization than any other portion of the Republic, and adds:

"What is also said by the Unitarian, Dr. Mayo, of the need of missionary work for this class of the Southern whites, calls for an emphasis even stronger than we could put on any political conclusion. We pass this patriotic appeal along to those who have the wealth that is seeking a worthy object on which to expend itself. There are missionary societies whose business it is to do this. For the Congregationalists, the American Missionary Association will for a very moderate amount establish a church and an academy in any one of a hundred counties inhabited by these people, and what a man with a million dollars to expend could do we hardly dare to say. For the Presbyterians, the Board of Home Missions will do the same; for the Methodists, their Missionary Society; for the Episcopalians, their board of Domestic Missions; for the Baptists, their Home Mission Society; and so on for all the religious bodies. But will not a goodly company of wealthy men supplement what the churches are doing in their collections, by large gifts for this special, most needy, most fruitful, and we declare most neglected mission work of the nation?"

AGITATIONS on the surface are significant mainly as they are connected with the larger movements of the deeper waters beneath. The re-election of Speaker Reed to Congress, and the contest for the re-election of Mr. Breckinridge in Arkansas; the Federal Election Bill, which proposes to secure a free ballot for all men irrespective of color, and the Convention in Mississippi, which aimed avowedly to curtail the voting of the colored people—all these derive their importance from their relation to the gravest problem of American statesmanship. That problem will not be settled by the results of either of these current questions. For at the bottom the real question is: Shall knowledge and character and property become the possession of the colored race, and they thus be prepared for their place in American politics, industry and prosperity, or will they be allowed for the lack of these things to be crushed back into a condition of semi-slavery or

be goaded to resistance or discouraged in poverty, pauperism and degradation? That is a fundamental question. For that, men should read, think, pray and work.

THE FEDERAL ELECTION BILL AND THE MISSISSIPPI CONVENTION.

THE ultimate aim of the Federal Election Bill in Congress, and of the Constitutional Convention in Mississippi, point in diametrically opposite directions. They cannot be harmonized, and there is no middle way between them. The Election Bill contemplates a "free ballot and fair count" for every voter, including the Negro. The Mississippi Convention aims to restrict Negro suffrage. In an address delivered by the President of the Convention, September 11th, he is reported to have said that: "He did not propose to mince matters and hide behind a subterfuge, but if asked by anybody if it was the purpose of the Convention to restrict Negro suffrage, he would frankly say, 'Yes; that is what we are here for.'" This Convention proposes to secure its object not by the force and fraud of earlier days, but by constitutional and legal methods—or at least by what has constitutional and legal *forms*. All this, however, is another attempt to achieve the impracticable. As the Negro grows in intelligence and numbers, he will claim his right to vote.

On the other hand, the Congressional Election Bill or any other legislation intended to secure the privilege of voting to the Negro, if made practical, means a good deal. If it is intended only to pass laws that shall be merely "glittering generalities" to vindicate the historic record of the Republican party, or to sanction its Platform and the Inaugural of the President—that is easily done and will, of course, amount to nothing—except as a political manœuvre. But if the movement "means business," and is to be pushed to its legitimate result, then two things must be done: the Negro must be qualified to vote and to be voted for; to elect officers and to hold office. If the mass of illiterate and impoverished Negroes are to be represented in State Legislatures and in Congress by persons as ignorant and poor as they are themselves, these representatives will, of course, if in the majority, be liable to rule and ruin; if in a large minority, they will hold a balance of power that may easily be controlled by demagogues. To educate this mass up to the point of intelligence and the acquisition of property is America's great duty and the guaranty of her safety.

There is one thing more about it. We have said that if the Negro is to have the free exercise of the ballot, he will insist on being voted for as well as voting. If the Negroes have power to elect, they will wish to elect some of their own number. They will not, and certainly they ought not to vote for a man simply because he is black. They should vote for the best

qualified man whether he is black or white. If they have the power they will certainly elect some of their own number. But this means, if it means anything good, that there shall be those of their own number who are qualified to hold office and to hold it honorably to themselves and usefully to their constituents and the country. But this implies higher education to a good many colored people. It will not do for them to have a few men educated as professional politicians. May Heaven save them from the day when they will encourage the growth of such a class of men. They will need to have a large number of educated men in the various walks of life, from whom suitable candidates may be selected, just as white men have. But if they are to have such a class of men, adequate measures must be taken for their higher education, and those friends of the Negro who desire and help to educate him only in primary studies, while they are doing a great and essential work, are not doing all that is needed. It may be all well enough to say to the Negro, "Work hard and keep out of politics." But if he is allowed to enter into politics freely, he will do it just as other men do. There is enough human nature in him to secure that. And any view of this matter that accepts the theory of a free ballot to the Negro, will be short-sighted, if it does not aim at the education of the mass of the Negroes as the mass of the white people are educated, and at the higher education of a proportionally large number of the Negroes. If Congress and Mississippi Conventions should turn their attention in this direction, their work would be more significant than the efforts they are now making.

NOTES FROM THE WEST.

By DISTRICT-SECRETARY C. W. HIATT.

Sylvan, terraced, lacustrine; cottages by the score, gay in color, unique of design; people everywhere, chatty, erudite, artistic, processional; "round tables," "leagues," "societies" and "circles;" lectures, sermons, concerts and conferences—a school, a church, a university—all this, and throughout it all a steady pulse of religious heart and heartiness—such is the Chautauquan Assembly of Bay View, Michigan. One of the important features of this assembly is its annual missionary conference. All denominations participate and the field of the world is brought vividly before the mind by the laborers from here and there.

An interesting testimony by a missionary from Singapore was to the effect that many of the most cultured and generous people he had ever met were Chinese. By the aid of influential Mongolians—though they were heathen—he was once enabled to start a school which grew rapidly till hundreds were enrolled and a permanent religious center of great importance was established. The whole account was thrilling.

Specially kind was the hearing given the representative of the American Missionary Association work, and the eager quest for literature which fol-

lowed showed that all words had not been lost. Denominational lines were not conspicuous. The black cat of statistics scampered across the rostrum only once or twice. A fitting rebuke to this audacious creature was couched in the story told by a missionary of a visit he had received from another worker on the field, and their mutually forgetting to inquire into each other's church connections, so great was their interest in the tasks in hand. Afterwards, the Methodist brother learned that he had entertained a Baptist unawares—Selah.

An interesting disclosure was recently made, when the organ of Vine St. Congregational Church in Cincinnati was removed from the rear to the front of the auditorium. Midway between ceiling and floor, on either side of the recess, were two doors in the wall. These could only be reached by ladders. What were they for? Ah, they have a history. They open into rooms which, in ante-bellum days, were used as stations of the "underground railway." Here fugitives from across the Ohio were secreted until they could be spirited on, by night, towards the waters of Erie. These doors on the wall speak volumes for the history of the church. I wonder not that even now, though in the very commercial center of the city, far from the residence portion, this church is in full career of evangelistic life. Churches with such doors as those in their walls need not be expected to vegetate, nor to die.

I like to visit the smaller churches as opportunity is given. Their zeal for the causes of humanity is often very intense and intelligent. Sometimes, too, their contributions are a surprise. I know a little country church in Ohio that one day raised forty-six dollars when only forty-five persons were present. It was ten miles by stage from the railroad. Now another gratifying surprise: out of that little flock several people are planning to go to the Northampton meeting.

I also know a church of foreigners, ninety-seven in membership, that raised forty-seven dollars and fifty cents for our work in an evening collection, or about fifty cents *per capita*. Awhile ago these foreigners were a part of our *City* problem. By the grace of God, they are now out of the equation, and themselves, in turn, become helpers in solving that other more extensive problem, of the races in the South. Such things as these encourage us.

THE Chicago Theological Seminary is desirous of completing its files of the AMERICAN MISSIONARY for binding. The numbers missing are: February, 1887, October and November, 1871, January, 1862, November, 1861, the first six months of 1858, and all the numbers for 1857. If any one has any of these magazines that he would like to give to the Seminary, he will confer a favor by sending them direct to L. A. Allesbrooke, 45 Warren Ave., Chicago, Ill.

THE SOUTH.

OUT TO ROCKHOLD, KY.

PROF. R. C. HITCHCOCK.

I wanted to see the people and especially the church and Sunday-school at this outpost. Now one can go out there by rail, but that is prosaic. It is not apostolic; those apostles tied on their sandals, girt up their garments and walked. But I found I couldn't do that way, for there was the big Cumberland to cross and several creeks, not to speak of "runs," "branches" and mud-holes. The circuit riders? Yes, they went on horseback; that must be my way, so I consulted Brother Tupper and he borrowed Mr. Perkins's horse, noted as being an easy-going roadster. Easy? Well, I do suppose the horse was all right, but I must indulge in one groan. It was a long time since I had been on horseback. I wanted to go to the stable to get on, but the young man insisted on bringing the steed down to the hotel as soon as he had his feed, and in due time he came, a tall fellow, and I doubted my ability to get my foot up to that stirrup, and somewhat whether I could boost myself over into the saddle if I did; so I quietly and gently coaxed him up to the piazza and actually succeeded the first time trying. How many of the gentlemen, sitting in their Sunday best on the piazza, smiled, I do not know—I didn't dare to look. I know I sat up ever so stiff and tried to look just as if I had been a circuit rider for forty years or so.

I must cross the river to begin with. Now they hadn't given me any whip and I didn't dare ask the owner of the horse—"Colt, gone four"—he said, for a whip or even a switch, but I wondered what I would do if the animal should take it into his head to turn around or do something awkward right in the middle of the river. I didn't want to get off, for I must get on again. As good luck would have it there was a kind-eyed man sitting on a stone by the riverside, and I asked him to get me a stick. He gave me one he had in his hand and I felt better.

"Does the ford go right straight across?" I asked. "No, you must make a curve up towards the dam or you will get into deep water, and there are boulders too, you must avoid, or your horse may fall down."

A curve! Now a straight line, two points being given, can be defined. And if I could steer for some given point on the opposite bank, I could hit it if the current did not take me down stream; but a curve is awfully uncertain, and my mind was in a state of perturbation. However, I got across with nothing worse than a good spattering.

I wish I could paint the pictures constantly opening on the view as I rode along. Forest clad mountains rose on every side with huge cliffs

peering grimly out. Sometimes these cliffs overhung the road and occasionally a great slab of slate projected sufficiently to furnish shelter for a family. In one place a farmer had taken advantage of this and made his stable under a rock. A great slab of shaly slate projected so that he had a roof some fifty feet long and ten or fifteen wide. My mind went back eighteen hundred years and more to another stable in a rock and the wonderful scene enacted there. It was not easy to believe that the little cabins, looking like miniature houses which might be built by boys for play, were actually homes, occupied by families, father, mother and eight or ten children ; but such is the case.

Seven miles of constantly changing pictures, but all beautiful, brought me to Rockhold, a name I had supposed derived from its physical characteristics, but which I was informed was given in respect to a family formerly the most important in the vicinity but now quite gone. I made my way to the little church. In front was a huge wagon and in a little grove at the back several horses tied. I had been informed that I might safely address any man I found prominent, as " Elliott," and as I entered I so accosted an elderly man whom I found in charge of a large class of young men. About fifty were present, Mr. Elliott being the only male teacher, three young ladies, two of whom I learned had been educated at Berea, having charge of classes. After the lesson I addressed the people. The characteristic that impresses me more than any other is their solemn seriousness. They listen intently and with great eagerness. They are hungry for preaching and feel it a great hardship that they can only have it occasionally. Their faces were a study. There was hardly a weak one among them and many bore the impress of great strength. But I would as soon have told a story or joked at a funeral as under their serious eyes.

The meeting over, several invited me to "go by" and take dinner, and I accepted the first offer, which was made by a nice looking young lady in mourning, who urged her claim by saying: "All the preachers go to our house and father will be so disappointed if he don't see you ; he couldn't come to-day."

This country has not yet got to the point of thinking bridges necessary and roads are not for those who sit on springs and cushions. I never wished so much for a " Kodak " that I might carry away a picture which I shall always have in memory. To the long wagon, which had a high rack all around it, were yoked a pair of milk-white oxen, round and handsome. In front was seated Mrs. Elliott, holding her youngest child. At her side a boy, perhaps twelve, who guided the team by a line attached to a horn. Seated on chairs were nine young ladies and girls, nearly all in pretty white dresses.

Two miles of beautiful scenery and we reach the farm house, a commodious and substantial rural home, of John Elliott, who gave me a cordial welcome and soon the long table in the kitchen was spread with such a mea

as I had not enjoyed in many a day. The menu did not record many French dishes, but everything was good, abundant and wholesome.

After dinner, Mr. Elliott told me a story worth recording. It was that of the heroic Mr. Richardson, who before the war was a teacher in that district—a Northern man—and, in the excited state of feeling in the South, was suspected of being an abolitionist. He and his wife were driven from their home and work, but protected from personal violence by the prompt aud energetic efforts of the Elliotts. But as both Dr. Roy and Mr. Ryder have given the details to the public, I will not repeat them here. I will only add that of the fifty persons who had signed the paper pledging themselves to "*remove*" Richardson, it would be difficult to find one now in Whittley County. They are scattered or dead. But in the little church at Rockhold, the name of Richardson is a sacred one, and the stranger always hears the story.

I took leave of this interesting family with great regret. As I sat in the little grove in front of the house, with its carpet of myrtle, and looked off over the peaceful valley, I wished I might remain there and rest.

That horse had it pretty much his own way on the return seven miles, and when I thought nobody was looking I must confess to finding it a very pleasant thing to get both legs on the same side of the saddle. But I am glad I went to Rockhold. I would not lose the pictures I got there for a small sum and I hope and pray that the time may soon come when in some way a regular preacher may be provided for the people.

CHURCH WORK.

DEDICATION OF A CHURCH AT BYRON, GA.

Words fail to express the pleasant time we had at Byron, in dedicating our new house of worship to the service of God. We had a very large attendance of people from Bibb, Houston, Taylor and Sumter counties. Nearly two hundred people came from Andersonville, a large number came from Macon and quite a company from Rutland. One brother was present from the Savannah church. Altogether there were five of our Congregational churches represented by their members and several others were heard from. I should think that there were nearly, if not quite, four hundred people on the grounds. Of course the building could not hold them all. Rev. J. R. McLean preached the sermon, which was pronounced by a leading white man present, to be the best he ever heard. Altogether the occasion was an inspiring one. The hundreds of black faces so attentively listening to the words of truth, so orderly and quietly, could not fail to impress us deeply. The occasion was one that brought four of our churches into a very close relationship, closer than they have ever been before; I

mean, so many from each church meeting face to face and forming each other's acquaintance.

It is our wish and prayer to do well the work that is committed to our hands. We are not afraid of hard work, we want time and means to do all that we see is needed, and there is so much to be done. I feel like going, going all the time with the message of God's love to dying men. The opportunities are constantly increasing for usefulness.

PROMISING OPENING IN GEORGIA.

I came to the place where the people wanted a Sunday-school. They were ready for it, with a rude building erected by the people themselves, and waiting for me to begin work, and I have promised to organize a Sunday-school on the second Sunday of next month. A young married woman, the wife of a well-to-do farmer, and a former student in the Ballard School, has promised to superintend it. She expects at least fifty scholars, many of them her day pupils. I have given her singing books and shall send to Boston for Sunday-school supplies. There is reason to believe that we can some day organize a church in that place. I preached in the new building last night and at the close of the service nearly twenty-five bowed for prayers and asked for mercy. It was really affecting and I only regretted that I could not remain and continue the work which begins in so promising a manner. I have not the time to describe in detail the work done on this trip. All along the road for nearly forty miles people stopped me and I them to talk about the love of God for man and the gift of his dear son as their Saviour and Redeemer. My heart burns with a desire to do them good and I am so happy in helping them see the truth as it is revealed in the Bible. There are hundreds of colored people in that county who have no proper religious instruction. They come from far and near whenever I go into that region, and seem to be blessed in listening to the word of God. I am constantly, from a half-dozen different counties, hearing the Macedonian cry: "Come over and help us." I wish you could go with me and see these golden opportunities. If our churches saw the needs and the openings for doing good, they would increase many fold their offerings to this work.

ENCOURAGING INDICATIONS.

I can see a manifestation of real earnestness on the part of a larger proportion of the members of our church than at any time before since I have been here. While none of our meetings are attended so well as they should be, at the same time they are spiritual. And now, as we are getting our minds and hearts ready for some extra meetings, our prayer meetings are full of tenderness and sweetness. Last Thursday night, though it was raining at the meeting hour, a goodly number came out and the blessed

Lord was with us. Our subject was "The Christian dignity of labor." It seemed to be a new truth when they could see from his own word that Jesus was interested in our daily work, John 21: 3-6. One faithful sister who is trying to educate and provide for six children was very much helped by the fact that Jesus would guide her if she was only willing to follow his direction. The prayer meeting is the life of the church.

I spent two days with Brother S——at B——last month, in some extra meetings. The meetings were quite well attended; a goodly number of white people were with us at almost every meeting. The Methodist minister of the town was present and offered prayer. He expressed himself as highly pleased with the sermon and hoped that we might do much good in the name of the Lord. I find the very best of feeling towards our church there on the part of the white people. I hope the church will do well and grow in numbers and influence.

JACKSON ST. CHURCH, NASHVILLE, TENN.—Yesterday was a red-letter day for Jackson Street Church. It was communion day. Two were baptized and admitted to the church. Our congregation numbered more than one hundred, the largest audience we have yet had. It was also the day for special collection. We collected thirteen dollars. This was done by means of the envelope system without any blast of bugle. There were eleven conversions in the Sunday-school recently.

HOWARD CHAPEL, NASHVILLE, TENN.—Our attendance this month has never fallen below forty-five. One of the established churches of the city with a membership five times as large as ours has an average of ten to its prayer meetings. We have fifteen or twenty. We have also organized a Y. P. S. C. E. and a Bible class. It is the purpose of this class to study Biblical biographies. We have studied so far the lives of Joseph, Moses, Daniel, Esther, Ruth and David. It would do your heart good to see with what enthusiasm the young people have entered upon this study and how they master even the minutest details. I have every hope in the world for Howard Chapel.

SAVANNAH, GA.—Some years ago our flock was the smallest, now we have the largest Sunday-school and congregation. The history of this church is wonderful. God has been merciful towards it. Some who were our strongest enemies years ago are now our best workers. I have a plan for next winter, to open a night school and draw the young people from sin and Satan to our blessed Lord. July the 18th, Brother L. and myself went to Porter's and made a start on our meeting house. The man who gave the land cut down trees, Brother L. dug holes and we planted the posts. Brother L. went back and bought five hundred feet of lumber, and with God's help we intend to take the train some day and finish our humble place of worship.

NORTH ATHENS, TENN.—The church members gather with the children every Friday afternoon to teach both boys and girls various kinds of work. Capitalists and speculators are searching among the mountains for coal, iron and timber. Why should not the Christian church search out the poor mountaineers and bring them to Christ. Most of them were loyal to the country. Slavery has for several generations denied them the advantages of education. God has opened the door and bids us go in with the Bible and the spelling-book to give to two millions of these people in our own country a better culture, a purer Gospel. There are vast stores of wealth in these mountains, but nothing of such value as the souls of this people.

STRAIGHT UNIVERSITY.

We are glad to copy from the Burlington (Vt.) *Daily Free Press* the following commendation of two of the appointees of this Association, both graduates of the University of Vermont. Mr. Atwood enters our service for the first time ; Mr. Henderson has already shown his efficiency in our work as a preacher, and will enter upon his duties as a Professor under favorable auspices.

An eminently satisfactory and well-merited appointment is that of Mr. Oscar Atwood of Jeffersonville, to be President of Straight University in New Orleans. We can heartily congratulate the institution that it can avail itself of the sound scholarship, the long experience, and the tried executive ability of its president-elect. And no less do we congratulate Mr. Atwood on his election to a post which will afford ample scope and stimulus for the best that is in him. Straight University was founded twenty-one years ago, and was designed especially for the education of the colored youth. It is under the patronage of the American Missionary Association, and has several departments in full operation. Mr. Atwood took his A. B. degree at the University of Vermont in 1864 ; taught for a time in various schools, including the academy at Essex, this State ; for two years was principal of the school at Underhill ; then for seven years, 1871-78, was master of the High School at Plattsburgh, from which place he was called to a similar position at Rutland. After nine years successful labor there, he was forced to resign three years since on account of continued trouble with his eyes. He has an excellent record both as instructor and organizer and manager of school work. No better evidence of his efficiency could be desired than the large number of young men who have been stimulated by him to obtain a liberal education.

We learn also that the Rev. George W. Henderson, of the class of 1887, U. V., who for the last two years has been preaching in New Orleans, has been appointed to a professorship in the same institution. Mr. Henderson was originally a slave, as some of our readers know. He was prepared for college by Mr. Atwood, took high rank at the University and at

Yale Theological Seminary, where he was graduated in 1883. He studied for a time in Germany, and for a few years was principal of an academy in this State. His work, we understand, is to be in the theological department, a position for which he is well equipped.

BETTER CLASS OF STUDENTS.

BY PROF R. C. HITCHCOCK.

Last year was a "golden year" at Straight University in New Orleans. In the first place, it is seldom the good fortune of any school to get a corps of teachers so uniformly capable, and of such earnest Christian spirit, willing to spend and be spent in the Master's service.

Then every year brings a better class of students; not more sincere, perhaps, but year by year they learn what "getting an education" means. A few years ago it was quite impossible to make them realize that steady, uninterrupted attendance was absolutely necessary to good work, but as they have opportunity to compare the positions taken and the work done by those who were regular and who remained at school long enough to be really fit for good service, with those who thought they could come in January and leave in April, getting an imperfect knowledge of things, to their credit be it told, they *learn*—some *cannot* learn life's lessons—and there has been lately a gratifying eagerness to be present at every recitation during the whole year. I do not think one has left this year who could possibly remain. When the floods came and many of them learned that their homes were under water, in some cases the savings of many years in buildings and stock washed away, they came to us saying they must go as they could no longer pay, but we told them to wait. White-winged missives flew over Uncle Sam's postal way, and back from many a church and Sunday-school came the needed aid, and—save in the case of some young men who had to care for helpless ones at home—none left. From these last came many an interesting story of the heroic efforts to save life and property. The skill to wield tools, acquired in our shop, helped many a one to build a "flat" in which family, stock and furniture could be floated to dry land. Many had to work night and day up to the waist, sometimes to the neck, in water to save what might be. It will be a hard year, the coming one, for many in the parishes of this State, though no doubt work will be plenty as soon as the water is down.

TEMPERANCE IN TENNESSEE.

This is certainly a very interesting field, not going backward but forward. The temperance reform has made a clean sweep of the whole village, and in union with the Woman's Christian Temperance Union at the station is fast pushing the saloons to the wall. The most striking

feature of the case is that they have learned how to work in the absence of their leader. Two weeks ago last Sabbath night they held their own meeting—a Bible reading institution among themselves, by the way, at which many were present—and the old revival spirit broke out afresh to such a degree that the last of their friends, to the number of eighteen, who still clung to their cups, made haste to sign the pledge of total abstinence.

ITEMS.

LETTER FROM A GRADUATE OF STRAIGHT UNIVERSITY.

There was an examination held in this city recently for clerkships at Washington. The announcement of it in the newspapers and the certainty of the successful applicants receiving appointments drew a large number of young men to the examination, among whom were Tulane University graduates and several principals of high schools. I had the honor of sustaining the reputation of "Old Straight," by leading the list. The affair created much local excitement and the name of Straight University is commanding much respect. I am pleased at the prospect of the increased opportunities a residence at Washington will afford me for the prosecution of my medical studies.

Fisk University is well represented in the journalistic world, says the *Tennessee Star*. The following graduates are pushing the quill: S. A. McElwee and W. A. Crosthwait, editors of the *Nashville Tribune*; H. C. Gray, editor of the *Galveston Test*; R. S. Holloway, associate editor of the *Dallas Tribune*, and Geo. T. Robinson, editor of the *Star*.

We print this letter from a boy who wants to go to school. We give it just as he wrote it, and hope to have the privilege of printing a letter from him five years hence with a view to the contrast.

Augst 25th.

MR. PROSESER D.:

Der ser i hav bin in form of the ——— coldge and is it quite a distant and i thout i would rite you afew lines i want you to write to me how i can get Bord and what it will cost me a week or a munth and what is tuisson I want to noe before i come and i want to start in a short time rite to me all about it i will ickspeck anser soon, and Adress me.

When I start in I want to goe 2 sesson's before I stop i think can conplet most of inlesh studys in that time.

DOES THE LORD UNDERSTAND HIS BUSINESS?

REV. J. H. H. SENGSTACKE.

THEN.

All through the early spring I heard complaints as follows: "The season is against us and we shall not make anything." "Unless a change we must starve." The season paid no attention to complaints but kept right on.

NOW.

To-day God has blessed all with a good crop; plenty to eat and plenty to sell. What next? The grumbling still continues. "There is so much that we cannot get a high price for our produce."

If "resemble" means like, as one of the girls found when consulting the dictionary, why is it not proper to say as she did, "I 'resemble' very much to be at home?"

LETTERS FROM VERY LITTLE PUPILS.

My dear teacher:—I would like to have grace and truth before God, and I hope I am now his little girl.—LUCY.

Dear teacher:—I want religion.—ARTELIA.

My dear teacher:—If I had my choice of anything I wanted, I would choose a Christian life, so when I came to die I would die in Jesus, like Daisy Holt died.—ROXY.

PICTURES IN THE PINES

PROF. AMOS W. FARNHAM.

In the Sunny South, in the Land of Pines,
Is a whitewashed cottage, old and grand;
Its ample grounds of jessamine vines,
Are bright with crystals of sparkling sand.
Broad stairways lead to its airy hall
And cool piazzas, where the sun
His shining arrows ne'er lets fall
Till his daily race is almost run.

Within are walls of panels high,
And great fire-places that laugh at night,
When the blazing splinters of lightwood fry
And wrap the rooms in a flood of light.
'Tis then the cabins in the rear,
Low and little and plain and old,
Are vocal with the Negro's cheer,
For his heart is light when the day is told.

But there's one who sits from the rest apart,
With folded hands and turbaned head,
With a nameless burden upon her heart,
And the light of youth forever fled.
And she sits a swaying to and fro,
Like the billowy pine with plume and cone,
While a minor strain subdued and slow,
She sings in a plaintive monotone:

("*I'm mos' don' a trablin' an' I boun'*
To carry my soul to Jesus";
I'm mos' done' trablin' an' I boun',
To carry my soul to de Lord.")

Then 'neath the whitewashed cottage vines,
From its window that looks on the dying day
I gaze at the pictures in the pines,
Made by their plumes and cones of gray.
'Mong the leafy pictures is a crown,
Bedecked with a brightly shining star,
By angel hands held out and down
From the western gate that stands ajar.

My crown is bright when the year is new,
Nor changes when its frosts appear:
For the star still shines in its ground of blue,
And the pine tree lives when the rest are sere.
From the pine my thoughts ascend above
To the Tree of Life that Heaven adorns;
From the star to the Star of my Saviour's Love,
That grandly shone in a crown of thorns.

Oh, Star of Love, thy beams shall guide
Me through the shadows of earth and sin,
Till Heaven's gate shall open wide
To let thy weary follower in.
I note the onward march of time
By the Negro's songs and the lightwood's glare,
And know I'm nearing the happy clime
And the starry crown that I shall wear.

THE INDIANS.

MR. SHELTON AT NORTHFIELD AGAIN.

Mr Moody is nothing if not practical, and when he undertakes a thing he is apt to push it through. We give below another pleasant illustration of this. Our readers will remember that Rev. C. W. Shelton two years ago made an address at the great Missionary Meeting at Northfield, Mass., which touched the sympathies of the audience and moved Mr. Moody at once to "do something about it." Under his inspiration three thousand five hundred dollars were raised to establish several new Indian mission stations in Dakota.

At Mr. Moody's solicitation, Mr. Shelton attended the Northfield Missionary Meeting this year, making report of what had been done with the money given before. The enthusiasm of the audience was again kindled, with a result which we give below, condensing the sketch of the meeting as given in the *Springfield Union*.

The meeting opened with prayer by Major D. W. Whittle, and then Rev C. W. Shelton of New York City, who is connected with the American Missionary Association, spoke about the work among the Indians. He said that two years ago the people of Northfield gave money enough to establish five mission stations ; and he would first report on the work in those missions. The first one had been established one hundred and fifty miles northwest of Bismarck, and was called the Moody station. Having found two classes of people thirty miles apart, both of whom seemed to be equally in need, we had been in doubt as to where to plant the station ; but finally a man was found whose parentage included both nations, and who was willing and able to preach to both in their own language. We had, therefore, started two stations, calling them both by the same name, and with this man managing them. People had told him that he couldn't do anything in the interior of the country occupied by the Indians, but he described his meeting with the Indians at that remote place, and their willingness to receive the gospel, one of the chiefs finally saying to him : "When you go back I want you to take that man by the hand that sent that school and thank him, and tell him that we will try to live like the white man." The speaker accordingly took Mr. Moody's hand and thanked him in those words, raising a perfect storm of applause by so doing.

The next mission was called the Frederick Darling Memorial mission, and was established sixty miles below Bismarck. There was good work going on there. Sixty miles farther down still there was located the Robert Remington Memorial mission, and the reservation had since then been opened up for settlement, as they had prophesied, and, as the Indians came up the valley, driven out from their homes, there stood a man at the door of the mission, who invited them in, and so to-day there were gathering round that mission hundreds of Indians, forsaking their tepees, building their houses and taking the first steps toward civilization.

On Cherry Creek, the Sankey mission was located, and, although it was not two years since that work was begun, they had a church of about forty members.

The funds for the Northfield mission were given by quite a number of people here and the Indians who could be reached by it from the opening of the reservation during the last few months had nearly doubled. They had organized one church only a few weeks ago some distance off, and expected to organize another there within a few months.

"What do you want now?" said Mr. Moody at this point. Mr. Shelton replied: "We haven't a dollar for carrying on a single one of these missions after the first of September. It costs from $300 to $350 to carry each of them on. But I believe that God has started this work and will carry it on. Let me add a word with regard to the whole Indian problem. It is not the problem I presented to you two years ago; it has changed in the two years, and, thank God, it will change in two years more, if we do the work we ought to. Do we realize that our Indians are getting beyond the wild life? Forty thousand Indian people have come out of the tepee life into little homes that these Indian men have built for themselves, taking their people forward toward Christ. We talk of the Indian in his paint and blanket, forgetting that he is coming forth into life. His game is gone, his wild roving life is gone, his reservation is going. They understand their position; the old life is back of them forever. What is before them? Old Gall showed a scar reaching from his shoulder to his hip, and said: 'A white man gave me that; shall I trust him, dare I trust him, can I trust him?' The Indian takes a step ahead, and stops and trembles, doesn't know if he dare take another.

"Do you want to know the solution of the Indian problem to-day? In Christ's love take the Indians by the hand and lead them out into the same light, the same love, and to the same Christ that you have. You can talk about the government and land in severalty. Grand and good as these are, the first and all-important thing in that problem is the gospel of Christ. It must do it, it can do it, it is doing it, it will do it. The Women's Missionary Societies of fifteen Indian churches gave $200 more for home missionary work outside themselves than the Women's Missionary Societies in one hundred and forty churches of white people in the same time. They have Christian Endeavor societies there, and all kinds of Christian work. I saw one morning delegates from the Christian Endeavor Society going out to teach a white Sunday-school nine miles off in one direction, and another similar school four and one-half miles off in another.

"It is said that the young people will go back to the blanket In ten years we have had only one case of that in our Santee school, and that was the case of a young girl who had only been in the school six months; 95 per cent. of all that come to the schools go back consecrated young men and women.

"When you think that your five stations have gathered in two or three hundred scholars and of the possibility for each, can you tell what will be the result of this work? There are thirty thousand poor Indians in Dakota alone, lifting up their cry to the Christian church for light and hope. He added: "I have turned my back to many storms on the Dakota prairies, but God grant you may never turn your back on a soul praying for light. I sometimes dread the day of judgment, because there is to stand the Indian. I would rather stand there in his place than to hear him say: 'I was hungry and ye gave me no food.' How shall we meet it, how shall we answer it? for to meet it and answer it we must before the throne."

Here Mr Shelton finished and sat down. "Now let's pay our debts," said Mr. Moody. "How many people will give $100 toward that $1,800 for sustaining those missions?" It didn't seem as though there were many responses at first, but in a few minutes eighteen names were handed to H. M. Moore of Boston, who was keeping account, and then Mr. Moody asked if there wasn't anything else he wanted—a new mission anywhere? Mr. Shelton of course said there was, and spoke of a place on the Rosebud Agency where $500 was needed to build a school, and $300 to take care of it for a year. Here was Mr. Moody's chance again, and he asked if some one wouldn't give $100 for that. One or two contributions of $100 were forthcoming, and any number of fifties came in, so that it was only a few minutes when Mr. Moore announced that they had $875 for that. Then Mr. Moody said he wanted to have the people start one more new mission and proposed that unfailing American resource, a collection. The hats were soon busy in all parts of the house, and at the end of the meeting it was found that $640 had been collected for another mission, making a grand total of $3,315.04, to be exact, raised within twenty minutes, for the work among the Dakota Indians. Mr. Moody looked more bright and cheerful than he has during the conference, as he kept calling for more contributions, and his method of applying for one seldom failed. "Col. Esty, of Brattleboro, isn't here, but he's all right, so we'll put him down for $100," he remarked, as the interest flagged for a moment, and that was the signal for a laugh and another name was sent up. Altogether it was the most enthusiastic and thoroughly roused audience of the session.

THE WIDOW'S MITE.

We gladly subjoin the following brief note from Mrs. Mary E. Fairbanks, of St. Johnsbury, Vt., addressed to Rev. Mr. Shelton. We appreciate, as she does, the gift of the widow.

"Please find enclosed (stamps) .50 for the Indian work. A few days after you were with us, a poor widow, aged and feeble, brought some sewing which she had done for me, and for which I paid her $2.50. She handed back fifty cents, asking me if I could in any way send it to Mr.

Shelton for the work among the Indians. 'A widow's mite,' she said. I told her I would be very glad to do it. I think the Lord must have looked with favor on her gift. I have often sent to her missionary papers, magazines, etc., and know she had greatly enjoyed the reading. *You* certainly touched her heart, as you did many others. I hope the Lord is fulfilling your desires."

THE CHINESE.

THE PICTURES.

Dr. Pond has sent us two pictures which we are glad to insert in this number. Of one of them he says: "It is a photograph of our Oroville Mission House, pupils, teachers, etc. The taller of the two white men in light clothing is the young pastor of our church at Oroville, who is a real *helper*; the other is myself. The two white ladies are Miss Deuel, former teacher, on the right, and Miss Keifer, the present teacher, sitting next to me. The little American boy is her nephew, greatly interested in the school. The little Chinese boy is a child whom the brethren have partially and after a sort adopted, and who is very bright and promising and means to be a Christian. Our helper, Chung Moi, stands directly behind me; but the picture does him injustice. He has a very prepossessing face. The one who stands on the left of Miss Deuel (i. e. at *her* right hand) is Gee Jet, the deacon of our little church and the stand-by of the mission. The trees in the rear grow at the water's edge of Feather River. The building, as you observe, is of brick, topped out with a shake roof put on by our brethren after the last (of two or three I believe) sweeping fires to which the little structure refused to succumb. It belongs to ex-Governor Perkins of this State—once a merchant in Oroville—and has been used by us for ten years or more, ever since our mission was established, free of rent."

The other cut is also a picture of the teachers and pupils at Oroville.

LIGHTS AND SHADOWS.

REV. W. C. POND, D.D.

LIGHTS.—One teacher writes: "Mr. B. [a distinguished lecturer from Ohio] visited our school. He said that he had never seen before such bright, happy faces among the Chinese. I told him the reason; they have been brought out from heathenism. I love to notice the change it makes in them."

Chin Toy writes from Riverside: "Five boys converted and joined in Association since I came. Four boys are going to join Rev. Mr. Hunt's church, (Congregational), and be baptized at the first Sunday of July. This Association of Christian Chinese has ten members now. I like these boys and like these teachers too; they are so helpful to the Lord's work."

Mission House at Oroville.

TEACHERS AND PUPILS AT OROVILLE.

Hong Sing writes from Petaluma: "Now I am going to ask you especially to pray for two scholars here who I hope for to gain him to Christ before I leave. I am glad that one accepted my advice and promised yesterday to join our Association, but sorry the other one excuse. I pray to God for the Holy Spirit to open his eyes to see his guilt and danger, and how much he needs a Saviour."

From a pupil in Santa Barbara, addressed to our missionary helper, Loo Quong: "It is now fifth month since I left you at Los Angeles. The time seems very long indeed. We hope dear God give you a great power to cast out the devil; and sowing the seed it bring forth fruit hundred fold into the only God. At beginning we came to the United States [*i. e.* I first came to the United States] about May, 1881. We did not know of Jesus Christ, because born in the heathen country and work here in the Chinese store. Then we hear the Chinese mission—talk with Jesus Christ, do nothing to our idols and very different from us, for we were with evil companions and do many things in gambling, lottery tickets, opium. Dr. Pond open Congregational mission school about 1887 in Los Angeles, very near our house. Then we was been to school about every evening. Mrs. Sheldon and you teach very kind to us, and you explain the gospel of Jesus. So we know the only true God, leave evil companions, join our Association and sixth month join Dr. Hutchins' church. 'And when they had brought their ships to land, they forsook all and followed him.'—Luke 5:11."

From Fresno; from Loo Quong: "Now I have some good news for you. There were three more of our pupils joined the Association, making nine in all. God will care for this little flock of his, and may they multiply a hundred fold! One of them was in school at Hong Kong many years ago before he touched the American soil. He also was in our Central School at San Francisco three years ago. Two months ago I was surprised to see him here. At once he attended our school and began to ask me about Christ's teaching. He would have no other lesson but in the Bible." (Miss Worley writes of this pupil that he wishes now to become a missionary). Of another of these three, Loo Quong writes: "He is one of the best young men I ever knew, * * so kind, so quiet, so modest, so full of love. I think he looks like our Lord when on earth. He is always on hand at school. When I asked him to join the Association, he said that he fully believed Jesus that he is the Saviour of his soul, 'but how can I be his disciple while I am in the gambling business?' We explained to him how God would take care of those who gave up all for him, and the next night he told me he was ready to give it up and walk with Christians." Of the third, also, a good account is given, but I must not use more space on the Lights, but turn to the

SHADOWS—One example must suffice. I must not mention either place or person, lest harm come of it. A teacher writes: "I feel sure that two little boys whom you sent to assist in our anniversary will grow to Christian man-

hood, fed as they are on the Word. With sorrow I compared with their surroundings those of our little —— ——, and I write to know if something cannot be done. Two years ago he entered the school, having come directly from China. He has always been studious and well-behaved, loving his Bible and the gospel songs. The mission boys tell me that those with whom he lives are not his parents, but that this man bought him in China. The child remembers his mother and brothers. He also remembers a man offering him something if he would go with him. He did so and was carried off in a boat and sold. His owner is very fond of him, but is away from home. The wife does not care much for him. Sometimes there are black and blue marks on his hands where he says she strikes him. Once there was a small burned place on both his lips. I asked him about it, and he said "Mamma." One of the boys told me that he talked too much and she put the hot poker on his lips. I have heard that this man intends taking the boy back to China in a year or two, fearing that in this countty he will lose him. They are bad people, keeping an opium den."

The shadow deepens when the question rises, "What can be done for this boy?" He is in the grip of an "*Imperium in imperio*," to which some years ago I had occasion to refer in these columns. Even Americans who know the facts and are eager to help him, feel as though it would be scarcely safe for them to rescue him. Our wisest Chinese helpers say: "Wait, watch over him, but don't disturb existing relations. It would break up our mission in that place. Chinese would not dare to be identified with it. The boy will soon come to understand his rights and will assert them for himself, and then you can help him." But it almost makes one's blood boil to think that on American soil such counsel can be given and perhaps ought to be observed.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

All ladies interested in missions are earnestly invited to be present at the gathering of Women's Home Missionary Organizations to be held in Northampton, Mass., Tuesday, Oct 21st. This meeting will be in the First Church. Interesting speakers have been secured to represent the work of our six National Societies. The day promises to be one full of interest, and we hope there will be a large delegation of ladies present from all over our land, and that they will pray earnestly for the spirit of the Master to be present in this gathering. NATHALIE LORD, COMMITTEE.

The Woman's Meeting of the American Missionary Association will be held on Thursday afternoon, October 23d, in the Edwards Church at Northampton, Mass. All are cordially invited to attend.

We call especial attention of ladies to the Woman's Meetings at Northampton, Mass., Oct. 21st and 23d. The first, on Tuesday, of which notice is given above, is the meeting of the Women's Organizations of the several States as represented on page 321. They extend from Maine to California, and we would that there might be present delegates from every State.

The second meeting, on Thursday afternoon, October 23d, is the Annual Meeting of the Bureau of Woman's Work of the American Missionary Association, at which missionaries from different departments of our work will come face to face with the friends who have cheered and supported them, and will tell somewhat of the every day life on the field. An unusually interesting programme is promised.

We take this opportunity and method of thanking those officers of the State Organizations who have recently sent us a revised list of their auxiliaries to date, that the missionary letters from the field may be mailed directly to each church society thus represented. Every State that has pledged itself to aid the work of the American Missionary Association is entitled to these field reports, which are sent out from the New York office through the Bureau of Woman's Work, and we shall be glad to receive the correct address for each auxiliary society.

CHRISTIAN ENDEAVOR FOR THE BOYS AND GIRLS OF THE SOUTHERN MOUNTAINS.

A NEW NEED.

A large number of the mountain people are so poor that they cannot pay even the bare cost of living for their girls and boys in order that they may have the privilege of attending school. Rarely can a family send more than one child to school, and in every case where one can go a boy is selected. The brothers must wait until perhaps too late, and the sisters must remain at home in ignorance. Thus it is found that the advantages of Christian schools, brought so near to the mountain boys and girls by the American Missionary Association, are not yet sufficiently within their reach, and this gives rise to a new need in connection with our work in the South. It is a need of young people and we turn to young people to meet it, believing that our Christian Endeavor Societies and other Young People's Societies will not lose this special opportunity for missionary work.

A Student's Fund of $3,000 is to be raised in $50 shares, upon which we will draw to bring the young people of the mountains into these schools, and to help them over hard places according to their need. Pupils will be encouraged to help themselves all they can, and no pledges will be made to any until they have reached the limit of their own resources, and no specified amount will be assigned to any one pupil. Each will be helped according to his condition. A boy may be able to reach the school

and work part of his board and need only a small sum to cover the expense of the full year. A girl may need to have her traveling expenses paid and only this ; another, giving promise of usefulness, may have her full way paid during the year. Some will be kept through the entire school year, who otherwise could study but a few months.

The training the young people receive in these schools brings a sure reward. We quote from a letter just received from one of our missionaries : " I am very hopeful for the Christian work among the students this year. The Christian Endeavor Society is in much better condition than last year. The members understand better the meaning of ' Christian Endeavor,' and that being a Christian means a daily application of Christian principles to every day life."

Now why cannot our Christian Endeavor and Young People's Societies take this work to their hearts, and thus be the means of preparing others for Christian work? Why not do for these poor, but bright and interesting American boys and girls there, what will bring more of them into the fraternity of Christian Endeavor ?

We will send at once to any who desire it, full information of our mountain work, and all who contribute to this fund may have their offering assigned to aid pupils in one of our schools, from which letters will be written by a missionary during the year, giving information directly from the field.

Here is an urgent need outside our usual lines of expense, for which we seek new and additional help—not the diversion of regular annual contributions. We break the fund into shares of $50 that many may have part in it. Early response either in cash, or pledges to be cashed by July, 1891, will result in giving many of these young people the advantages of Christian education during the present school year.

WOMAN'S WORK IN NORTH CAROLINA.

We have a Woman's Missionary Meeting once a month ; it began last November, with six members ; there are now eleven. We have, too, a Mission Band, which many of the older scholars have joined as associate members. It is held fortnightly, after the Sunday-school, and generally the whole congregation stay to hear what is going on.

Last Sunday morning we went to Pekin, starting at 8 A. M. It is a drive of fifteen miles through turpentine forests, and the roads are very rough ; we go up hill and down all the way, three creeks to cross and one river. Across this there is a bridge, rather originally constructed. We go down a steep and sharp curve, on the edge of high banks, and then through a covered bridge across the rushing stream, which is seen between the foot planks, and we are thankful to get across without any backing on our

horse's part. The woods are very lovely just now, very few wild flowers, but such a variety of foliage, and we notice a beautiful flowering shrub, called "ivory"; it is a mass of delicate pink or white blossoms. These turpentine forests are by no means all pines, there are many varieties of oak.

The Sunday-school at Greenlake church, Pekin, is held at 9 A. M. Our object this morning is to meet the children and teachers, before they disperse, and organize a Mission Band. The little church, or rather schoolhouse, is situated on a hill, and there is a fine view of the rolling country; only this morning one longs for a little shade. One of our former scholars (now working in the turpentine) comes out and takes our horse.

The school is just over, and we hear there is to be preaching at 11; it is now 10:15, so we ask the pupils to stay. We sing and then Miss Bechan explains about foreign missions and mission bands. They give in their names and appoint officers, agreeing to meet twice a month. They have also a Woman's Missionary Auxiliary, which has been meeting once a month since last December.

There is a recess of ten minutes, then the preaching begins. The preacher is a young man, who would gain much (as would his hearers) by attending school a few years. This is one of the heart-sores in the work here—the great ignorance of many of the preachers. Some of them will tell you, they have had "no education," and, indeed, it is all too plain, from their curious expressions and mis-applied long words; but worst of all is their ignorance of the Bible. But how can they do better till they have been taught? There is a crying need of educated pastors in these country places. The young men tell us, they "do not find religion interesting;" one said that, after "having tried it two or three times." It is hardly to be wondered at, that they are not interested, when the thunder is all that is shown them. They are told they ought "to quake and tremble," and if they do not, they "show by their actions that they mean to go to hell."

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A. M. A.

Chairman of Committee—Mrs. C. A. Woodbury, Woodfords, Me.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 167 King St., Burlington.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. Alice Freeman Palmer, Cambridge, Mass.

Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Jacob A. Biddle, 35 West Street, South Norwalk.
Secretary—Miss Ellen R. Camp, New Britain.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 6 Salmon Block, Syracuse.
Treasurer—Mrs. L. H. Cobb, 59 Bible House, New York City.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. W. H. Osterhaut, Ridgway.
Secretary—Mrs. C. F. Yennee, Ridgway.
Treasurer—Mrs. T. W. Jones, 218 So. 37th St., Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. L. Fairchild, Box 932, Mt Vernon, Ohio.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, Indianapolis.
Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. D. T. Brown, Michigan City.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. B. F. Leavitt, 409 Orchard St., Chicago.
Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. C. E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Miss Ella E. Marsh, Box 232, Grinnell.
Treasurer—Mrs. M. J. Nichoson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 47 Miami Ave., Detroit.
Secretary—Mrs. Leroy Warren, Lansing.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, Madison.
Secretary—Mrs. C. Matter, Brodhead.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. E. S. Williams, Box 464, Minneapolis.
Secretary—Miss Gertude A. Keith, 1350, Nicollet Ave., Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. A. J. Pike, Dwight.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. H. Robbins, Bowdle.
Secretary—Mrs. T. M. Jeffris, Huron.
Treasurer—Miss A. A. Noble, Lake Preston.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. H. Leavitt, 1216 H. St., Lincoln.
Secretary—Mrs. L. F. Berry, 724 No. Broad St., Fremont.
Treasurer—Mrs. D. E. Perry, Crete.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. D. Kelsey, Helena.
Secretary—Mrs. W. S. Bell, Helena.
Treasurer—Mrs. S. A. Wallace, Billings.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Ave., St. Louis.
Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Ave., St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. F. J. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Ottawa.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. W. E. Dawson, Seattle.
Secretary—Mrs. N. F. Cobleigh, Walla Walla.
Treasurer—Mrs. W. R. Abrams, Ellensburg.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th St., Oakland.
Secretary—Miss Grace E. Barnard, 677 21st. St., Oakland.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Pasadena.
Treasurer—Mrs. H. W. Mills, 327 So. Olive St., Los Angeles.

COLORADO AND WYOMING.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water, Colorado.
Secretary—Miss Mary L. Martin, 106 Platte Ave., Colorado Springs, Colorado.
Treasurer—Mrs. S. A. Sawyer, Boulder, Colorado.
Treasurer—Mrs. W. L. Whipple, Cheyenne, Wyoming.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. R. C. Hitchcock, New Orleans.
Secretary—Miss Jennie Fyfe, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Hammond.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Miss Sarah Dickey, Clinton.
Secretary—Miss Alice Flagg, Tougaloo.
Treasurer—Miss Mary Gibson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Miss S. S. Evans, 2519 Third Ave., Birmingham.
Treasurer—Miss M. K. Lunt, Selma.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. L. C. Partridge, Longwood.

TENNESSEE AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Mrs. E. M. Cravath, Nashville, Tenn.
Secretary—Miss A. M. Cahill, Nashville, Tenn.
Treasurer—Mrs. G. S. Pope, Grand View, Tenn.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Miss E. Plimpton, Chapel Hill.
Secretary—Miss A. E. Farrington, Raleigh.
Treasurer—Miss Lovey Mayo, Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. C. Acheson, 149 W. Woodard St., Denison.
Secretary, Mrs. Mary A. McCoy, 122 No. Harwood St., Dallas.
Treasurer—Mrs. C. I. Scofield, Dallas.

*For the purpose of exact information, we note that while the W.H.M.A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

RECEIPTS FOR AUGUST, 1890.

THE DANIEL HAND FUND,

For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for August, 1890	$ 4,197.35
Income previously acknowledged	9,559.61
Total	$13,756.96

CURRENT RECEIPTS.

MAINE, $431.17.

Brewer. First Cong. Ch	20 50
Castine. By Rev. A. E. Ives	3 00
Freedom Village. Cong. Ch	3 00
Hampden. Cong. Ch	7 50
Limerick. Miss E. P. Hayes, *for Land, Raleigh, N. C*	50 00
Limerick. Cong. Ch. and Soc	7 00
Newcastle. Second Cong. Ch. to const. MISS ANGIE HEATH and MRS. LOUISE M. CHASE L. M.'s	60 00
Portland. State St. Cong. Ch. and Soc., 150; "John Elliott, Collector," 41.50: Hannah Watts, 5	196 50
Searsport. First Cong. Ch	17 45
Waterford. First Cong. Ch	2 72
Wells. Second Cong. Ch	11 50
Yarmouth. First Parish Ch	50 00
———. "Friend," *for Williamsburg, Ky.*	2 00

NEW HAMPSHIRE, $230.90.

Bath. Cong. Ch	3 00
Colebrook. "E. and C., by favor of Dr. E."	5 00
Goffstown. Cong. Ch	33 73
Hanover. Mrs. Susan A. Brown, *for Indian Schp*	70 00
Keene. First Cong. Ch	9 69
Manchester. Franklin St. Cong. Ch., Box of Hymn Books, *for Mountain Work*	40 00
Milford. First Cong. Ch	35 00
Nashua. Y. P. S. C. E., Pilgrim Cong. Ch., *for Indian Schp*	2 88
New Ipswich. Cong. Ch. and Soc	5 00
Newmarket. Mrs. Hannah M. Moses	5 00
North Hampton. J. L. Philbrook	5 00
Temple. Mrs. L. W. C. Keyes	1 00
———. ———	20 60

VERMONT, $358.34.

Bennington. Second Cong. Ch..... 24 00
Chelsea. Member Cong. Ch..... 25 00
East Hardwick. "A Friend."..... 15 00
Northfield. "A Friend," to const. NATHANAEL KING L. M..... 30 00
Saint Johnsbury. Franklin Fairbanks, 100; Mrs. Franklin Fairbanks, 25, *for Indian M*..... 125 00
Saint Johnsbury. North Cong. Ch., *for McIntosh, Ga*..... 15 00
Saint Johnsbury. Mrs. Albert L. Farwell's S. S. Class, North Cong. Ch., *for Indian Schp*..... 5 00
Vergennes. Cong. Ch..... 15 00
Wallingford. Cong. Ch. and Soc..... 40 00
Woman's Home Missionary Union of Vermont, by Mrs. William P. Fairbanks, Treas., *for Woman's Work:*
Lyndonville. Ladies' Soc., *for McIntosh, Ga*..... 5 00
Saint Johnsbury. Ladies of So. Ch., *for Mountain Work*. 25 00
Stowe. Whatsoever Miss'y Circle, *for McIntosh, Ga*.... 4 34
West Glover. L. H. M. S., *for McIntosh, Ga*..... 5 00
West Randolph. Miss L. T. Clark, *for Mountain Work*.. 25 00
64 34

MASSACHUSETTS, $2,328.29.

Ashland. Cong. Ch. and Soc..... 12 00
Boston.—Roxbury. Walnut Av. Cong Ch..... 330 56
Roxbury. Immanuel Ch., Bbl. of C., *for Williamsburg, Ky*.....
330 56
Bradford. Cong. Ch. and Soc..... 40 23
Braintree. First Cong. Ch..... 5 25
Brimfield. P. C. Browning, 10; Mrs. J. S. Webber, 2..... 12 00
Cambridge. Mrs. C. A. Phelps, *for Pleasant Hill, Tenn*..... 12 00
Chelsea. First Cong. Ch..... 15 00
Chelsea. C. H. Keelar's S. S. Class, Central Cong. Ch., *for ed. of a girl, Oahe, Indian Sch., Dak*..... 6 92
Dalton. Sab. Sch. of Cong. Ch., *for Schp., Santee Indian Sch*..... 17 50
Duxbury. R. R. Holmes..... 50
Franklin. Y. P. S. C. E., by B. M. Rockwood, *for Jewett Memorial Hall, Grand View, Tenn*..... 25 00
Gardner. Young Ladies' Miss'y Soc., First Cong. Ch., *for Indian Schp*..... 17 50
Georgetown. Mission Circle of First Cong. Ch..... 10 00
Holbrook. Winthrop Cong. Ch..... 20 00
Holliston. "Bible Christians."..... 100 00
Holyoke. Mrs. A. H. Child..... 5 00
Huntington. First Cong. Ch..... 5 00
Leominster. Orthodox Cong. Ch..... 47 50
Leominster. Y. P. S. C. E., Orthodox Cong. Ch., *for Indian M., Santee Home*... 50 00
Leominister. Mrs. W. M. Howland, *for Indian M*..... 15 00
Longmeadow. Mrs. Julia H. Goldthwait, *for Straight U*..... 5 00
Lynn. North Cong. Ch..... 50 00
Marlboro. Mrs. Agnes H. Mooney, *for Indian M*..... 1 00
Medway. Village Cong. Ch., in part..... 50 00
Millbury. First Cong. Ch. and Soc..... 48 75
Milton. First Cong. Ch..... 32 52
Natick. First Cong. Ch..... 100 00
Northfield. E. J. Humphrey, *for new Indian Station, Dak*..... 5 00
Orange. Central Evan. Cong. Ch..... 19 23
Paxton. Cong. Ch..... 10 76
Peabody. South Cong. Ch..... 77 00
Randolph. Miss Abby W. Turner..... 20 00
Springfield. "Friend."..... 5 00
Stoneham. Miss P. Stevens 2 00
Templeton. Trinitarian Soc..... 22 84
Wakefield. Cong. Ch..... 62 00
Wellesley. "Collected by Dominick," *for Land, Raleigh, N. C*..... 25 0
West Newton. Sab. Sch. of Second Cong. Ch..... 25 00
Worcester. Central Ch. S. S., and "a few Friends," 23; "A Friend," 10, *for Land, Raleigh, N. C*..... 33 00
———. "Donation."..... 100 00
———. One Share East Tennessee Land Co. (face value, $50.).....
Hampden Benevolent Association, by Charles Marsh, Treas:
Chicopee. Third..... 3 35
Holyoke. Second..... 57 37
Huntington. Second..... 17 13
Monson..... 25 33
103 18
Woman's Home Missionary Association, by Miss Sarah K. Burgess, Treas., *for Woman's Work:*
—— ——, For Salary of Teachers (of which 45.25 for traveling expenses of a Teacher)..... 277 80
Newton. Mr. Cobb's S. S. Class, Eliot Ch., *for Indian Schp*..... 6 25
284 05
$1,828 29

ESTATE.

Worcester. Estate of Miss H. F. Carpenter, by P. M. Carpenter, Ex..... 500 00
$2,328 29

RHODE ISLAND, $1,016.50.

East Providence. Ladies of Newman Cong. Ch., *for Cumberland, Tenn*..... 10 00
Providence. Y. P. S. C. E. of North Cong. Ch., *for Grand View, Tenn*..... 4 50
Providence. Fanny C. Thompson, *for Church, Cumberland Gap, Tenn*..... 2 00
$16 50

ESTATE.

Providence. Estate of Isaac Hale, by Miss Ednah B. Hale..... 1,000 00
$1,016 50

CONNECTICUT, $1,205.12.

Burnside. "Friend," *for Indian Schp*.... 70 00
Central Village. "Loyal Temperance Legion," *for Indian M*..... 2 00
Danbury. Miss A. Fanton, *for Williamsburg Ky*..... 2 50
East Woodstock. Cong. Ch..... 17 00
Gilead. "Friends."..... 7 00
Gilead. Sab. Sch. of Cong. Ch., *for Conn. Indl. Sch., Ga*..... 8 52
Guilford. Mrs. Sarah Todd..... 5 00
Hartford. "A Friend," *for Mountain Work*. 50 00
Harwinton. Cong. Ch..... 6 27
Lisbon. Cong. Ch..... 24 00
Manchester. Second Cong Ch..... 71 29
Mansfield. Chas. H. Learned..... 20 00
New Haven. Humphrey St. Cong. Ch... 102 19
New Haven. Sab. Sch. of Davenport Cong. Ch., *for Indian M*..... 50 00
New London. Mrs. Lora E. Learned and Daughters, *for Indian Schp*..... 17 50
New Milford. Sab. Sch. of First Cong. Ch., *for Schp., Hampton N. and A. Inst*... 70 00
North Branford. Cong. Ch..... 12 14
North Haven. Elihu Dickerman..... 2 00
Portland. By H. M. Bowden, *for Freight, on Box to Thomasville, Ga*..... 2 35
Prospect. Cong. Ch..... 13 00
Putnam. Second Cong. Ch..... 14 43
Redding. Cong. Ch..... 28 94
Ridgefield. First Cong. Ch..... 20 78

Rockville. J. N. Stickney, *for Indian M.*.. 10 00
Salem. Cong. Ch..... 9 00
Sharon. Mrs. C. S. Sedgwick, 5; Mrs. H. S. Roberts, 5, *for Indian M*..... 10 00
Southport. Cong. Ch.. ..... 126 09
South Windsor. First Cong. Ch..... 13 83
Torrington. Third Cong. Ch. and Soc., 40.50; Ladies' Aid Soc. of Third Cong. Ch.. Bbl. of C. and 1.75 *for Freight*..... 42 25
Wauregan. Cong. Ch. and Soc..... 21 00
West Hartford. Mrs. E. W. Morris..... 15 00
Westford. Cong. Ch..... ..... 7 00
Windham. Cong. Ch. and Soc..... .... 21 54
———. "A Friend in Conn."..... 100 00

Woman's Home Missionary Union of Conn., by Mrs. Ellen R. Camp, Sec., *for Woman's Work:*
Suffield. Y. L. M. Circle, *for Washburn Sem., Beaufort, N. C*..... 12 50

$1,005 12

ESTATE.

Meriden. Estate of Miss Lucy Foster, by Ezra Pratt, Ex..... ..... 200 00

$1,205 12

NEW YORK, $518.54.

Bergen. First Cong. Ch..... .... 9 93
Berkshire. First Cong. Ch. and Soc..... 45 00
Brooklyn. Mrs. J. M. Hyde..... ..... 2 00
Brooklyn. Miss M. A. Packard, *for Williamsburg, Ky*..... ..... 1 50
Cambridge. Cong. Ch..... 5 00
Camden. Sab. Sch. of First Cong. Ch.... 22 05
Chenango Forks. Cong. Ch..... 9 00
Chili Station. E. B. Johnston..... 1 00
Clifton Springs. Mrs. W. W. Warner.... 10 00
Dansville. Miss F. M. Emmons..... 1 00
Eaton. Cong. Ch..... 7 25
Massena. Mrs. W. H. Cubleg..... 5 00
New Lebanon. "Mother's Gift on 84th Birthday."..... 4 00
New York. "Cash," 100; Rev. Stephen Angell, 30, to const. CAROLINE L. ANGELL L. M.; By A. W. Wagnalls, Treas. E. T. Land Co., 1.50..... 131 50
New York. Cummins Miss'y Soc., First Reformed Epis. Ch., *for Indian M*..... 40 00
North Walton. Sab. Sch., by A. L. White, Supt. 10 00
Oswego. Cong. Ch..... 128 31
Perry Center. Cong. Ch..... 21 00
Syracuse. Plymou'h Ch 15 00
Warwick. Mrs. Sarah Welling, *for Northfield Indian Station*..... 50 00

NEW JERSEY, $65.00

Bernardsville. Mrs. M. L. Roberts..... 40 00
Orange Valley. Bleeker Van Wagenen, *for Land, Raleigh, N. C*..... 25 00

PENNSYLVANIA, $15.97.

Ebensburg. First Cong. Ch..... 6 61
Germantown. First Cong. Ch..... 3 00
Neath. Cong. Ch., 3.90 and Sab. Sch., 2.46..... 6 36

OHIO, $1,425.46.

Adams Mills, M A. Smith..... 10 00
Brownhelm. Cong. Ch..... 15 00
Cleveland. Mrs. H. B. Spelman, *for Student Aid, Atlanta U*..... 30 00
Cleveland. King's Sons, *for Williamsburg, Ky*..... 1 00
Dover. Cong. Ch..... 40 31
East Liverpool. Mrs. Harriet T. Kitchel, by Rev. H. D. Kitchel, D.D..... 1000 00
New Milford. Mrs. E. G. Prindle..... 3 00
North Amherst. Cong. Ch..... 20 00
Oberlin. Rev. Geo. Thompson..... 2 00
Strongsville. First Cong. Ch..... 10 00
Tallmadge. Daniel Hine, in trust for the late Sarah T. Hine, to const. MISS NANCY JEANNETTE LIMBERT L. M..... 50 00
Tallmadge. Cong. Ch..... 68 17
Windham. Cong. Ch..... 19 11

Ohio Woman's Home Missionary Union, by Mrs. F. L. Fairchild, Treas., *for Woman's Work:*
Alexis. "Willing Workers." 3 00
Bellevue. L. M. S..... 5 70
Medina. W. M. S..... ..... 10 00
Painesville. W. M. S 25 00
43 70

$1,312.29

ESTATES.

Jersey. Estate of Lucinda Sinnet, by John B. Metcalf, Ex. 63 17
Oberlin. Estate of Sarah Ann Upson, by Rev. Heman B. Hall, Ex..... 50 00

$1,425.46

ILLINOIS, $404.55.

Alton. Ch. of the Redeemer, to const. THOMAS M. GUY L. M..... 32 40
Bunker Hill. Cong. Ch. (10 of which *for Jewett Memorial Hall*)..... 40 45
Byron. Cong. Ch..... 11 07
Chesterfield. Cong. Ch..... 9 47
Chicago. "Cash," 50; Lincoln Park Ch. 6.54..... 56 54
Granville. Mrs. J. W. Hopkins..... 25 00
Joy Prairie. Cong. Ch 41 50
Lyndon. John M. Hamilton..... 3 00
Mendon. Cong. Ch..... ..... 41 75
Morrison. William Wallace and Robert Wallace, to const. REV. J. W. SKINNER L. M..... 50 00
Normal. Cong. Ch..... .. 2 80
Ontario. Cong. Ch..... 10 00
Peoria. Plymouth Cong. Ch..... 26 00
Port Byron. Cong. Ch..... 12 07
Princeton. Mrs. S. C. Clapp..... 25 00
Ridge Prairie. Evan. St. John Ch., by Rev. A. Kerr..... ..... 10 00
Sparta. Bryce Crawford, 2.; D. A. Foster 1.; James Hood. 1.; James Alexander, 1.; P. B. Gault, 1..... ..... 6 00
Waverly. Y. P. S. C. E. of Cong. Ch..... 1 50

MICHIGAN, $22.08.

Grand Blanc. Cong. Ch..... 11 73
North Adams. First Cong. Ch 3 00
Red Jacket. Sab. Sch. of Cong. Ch., *for Talladega C*..... 5 00

Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treas., *for Woman's Work:*
Saint Ignace. Ladies' Cong. Union..... 2 35

WISCONSIN, $1,255.91.

Beloit. First Cong. Ch..... ..... 155 58
Beloit. Mrs. C. M. Nelson, Package C., *for Sherwood, Tenn*..... ....

IOWA, $207.05.

Anamosa. Cong. Ch., 6.42 and Sab. Sch. 4.12		10 54
Cedar Falls. Cong. Ch		30 00
Chester Center. Cong. Ch		7 36
Decorah. Boys' Mission Circle, Three large handsome Pictures, also several packages of Papers; Girls' Mission Circle, Box Sewing Material, *for Lexington, Ky*		
Dunlap. Mrs. W. F. Preston, *for Land, Raleigh, N. C*		5 00
Edgewood. N. G. Platt		10 00
Farragut. Cong. Ch		27 88
Fort Dodge. Sab. Sch. Pres. Ch., Box of New S. S. Papers, *for Lexington, Ky*		
Gempoint. Cong. Soc		2 00
Iowa City. Cong. Ch		10 00
Osage. Cong. Ch. to const. MISS BLANCHE IRENE BRONSON L. M		46 00
Preston. Cong. Ch		3 00
Storm Lake. Cong. Ch		15 29
Toledo. Cong. Ch		9 92
Iowa Woman's Home Missionary Union, *for Woman's Work:*		
Bellevue. W. H. M. U	3 00	
Bellevue. Y. P. S. C. E	2 00	
Cedar Falls. L. A. S	2 72	
Clay. L. M. S	3 00	
Grinnell. W. H. M. U	7 18	
Le Mars. L. M. S	3 47	
McGregor. L. M. S	7 69	
McGregor. "Thank Offering"	1 00	
		30 06

MINNESOTA, $87.22.

Detroit City. Cong. Ch		13 00
Detroit City. Lake View Cong. Ch		2 00
Lake City. Mrs. H. N. Bye, *for Williamsburg, Ky*		2 50
Minneapolis. Plymouth Ch		55 12
Minneapolis. "Life Member," 4, *for Tougaloo U.*, "Life Member," 4, *for Woman's Work*		8 00
Saint Cloud. Cong. Ch		4 10
Saint Paul. S. S. Class, *for Talladega C*		2 50

MISSOURI, $29.00.

Kansas City. "A Friend."		20 00
Kidder. Cong. Ch		9 00

KANSAS, $15.87.

Cora. Cong. Ch		7 00
Smith Center. First Cong. Ch		1 62
Wakarusa. Valley Ch		1 25
White City. Cong. Ch		6 00

NEBRASKA, $14.39.

Campbell. Cong. Ch		1 07
Chadron. Mrs. C. P. Lyon, *for Williamsburg, Ky*		10 00
Springfield. First Cong. Ch		3 32

SOUTH DAKOTA, $2.20.

Springfield. Cong. Ch		2 20

COLORADO, $32.97.

Trinidad. Cong. Ch., *for Talladega C*		4 56
Pueblo. Pilgrim Cong. Ch		5 45
West Denver. Cong. Ch., 7.96 and Sab. Sch. 10		17 96
West Denver. Y. P. S. C. E. of Cong. Ch.,		5 00

MONTANA, $35.00.

Helena. First Cong. Ch. to const. REV. F. D. KELSEY L. M		35 00

CALIFORNIA, $41.00.

East Los Angeles. J. E. Cushman		25 00
Pasadena. "R. P. A. and wife."		10 00
Pomona. Mrs. C. A. Lorbeer		1 00
San Diago. Sab. Sch. of First Cong. Ch		5 00

OREGON, $50.00.

Portland. First Cong. Ch. to const. MRS. GEORGE A STEEL L. M		50 00

WASHINGTON, $17.00.

Union City. Cong. Ch., 15; "Little Workers," 2		17 00

TENNESSEE, $24.00.

Deer Lodge. Cong. Ch		5 00
Jonesboro. Cong. Ch., 6.74 and Sab. Sch., 2.26		9 00
Grand View. Mrs. Sarah K. Yeatman, *for Grand View, Tenn*		10 00

NORTH CAROLINA, $229.23.

Pekin. Cong. Ch		50
Raleigh. Cong. Ch., *for Land, Raleigh, N. C*		162 00
Wilmington. Cong. Ch		66 73

GEORGIA, $1.50.

Woodville. Pilgrim Ch., 1.10; "J. H. H. S." 25c.; Mrs. S., 15c		1 50

FLORIDA, $1.00.

Mannville. Mrs. Francis Haskins		1 00

TEXAS, $3.50.

Dallas. Cong. Ch		3 50

CANADA, $4.50.

Sweetsburg. H. W. Spaulding		4 50

ENGLAND, $10.00.

Chigwell. Miss S. L. Ropes		10 00
Donations		$8,270 09
Estates		1,813 17
		$10,083 26

TUITION, $899.09.

Williamsburg, Ky., Tuition	138 50	
Jonesboro, Tenn., County Fund	30 00	
Jonesboro, Tenn., Tuition	1 00	
Talladega, Ala., Tuition	718 89	
Austin, Texas. Tuition	10 70	
		899 09
Total for August		$10,982 35

SUMMARY.

Donations	168,736 34
Estates	123,464 93
	$292,201 27
Income	8,507 21
Tuition	38,908 43
United States Government for the Education of Indians	19,073 29
Total from Oct. 1, to July 31	$358,685 20

FOR THE AMERICAN MISSIONARY.

Subscriptions for August	12 75
Previously acknowledged	685 20
Total	$697 95

H. W. HUBBARD, Treasurer,
Bible House, N. Y.